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MEDIÆVAL PHILOSOPHY.

Christ adapted his teachings to the intellectual environment and modes of thinking of the men of the first century. Christianity more than any other religion, possessed the genius of assimilating whatever was not antagonistic. Historically and philosophically it must be viewed as a *germ*, transmuting and adapting surrounding elements to its own spirit.

Two aspects of Christianity :

A. THEISTIC AND ETHICAL BASIS—the axioms on which Christ's teaching proceeded. They were, (1) *Fatherhood of God*. (2) *Brotherhood of Men*, as sons of a common Father. This was an abstract doctrine with the Stoics. Christ made it concrete. (3) *Love*, as *the supreme motive* of religious and moral conduct—morality touched with emotion : duty transformed into love.

B. CHRISTOLOGY. This embraces the doctrines of (1) Man Fallen ; (2) Redemption ; together with the Incarnation, Mediation and Atonement.

Relation to Environment:

(1) As to the AXIOMATIC BASIS. Though the doctrines of the Fatherhood of God, the Brotherhood of Men, and Love were taught by Plato, Socrates and Stoics, and others, Christ did not borrow from these sources. He is original, and apprehended truth at first hand. This gave direct authority and living power to his teaching. After he had stated these truths in unique form, there were found vague anticipations, types, or foreshadows in former writings. He first made them influential among the masses, as well as among the few great minds.

(2) As to the CHRISTOLOGY. Here Christ's originality must be recognized. There were fragments of the redemptive scheme even outside of Judaism, but these had no influence on the masses of the world. As developed by Christ and his

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disciples, the Redemptive scheme is *the* original and distinctive element of Christianity.

The Middle Ages were characterized by the evolution of the consciousness of opposition between God and man. In Neo-Platonism the need of divine help was recognized. The period of Modern Times is marked by a sense of restored unity, of the reconciliation and freedom of the human spirit. The change has been wrought entirely by the Christian scheme of redemption. All other efforts were failures.

It may seem that the doctrine of the λόγος was anticipated by Philo, but there was a radical difference. "In the beginning was the λόγος," but Philo said it was not eternal; "and the λόγος was with God," but Philo said, beneath God; "and the λόγος was God," whereas Philo denied its divinity entirely. From his use of terms and method of proceeding it seems certain that John had Philo's doctrine in mind as he wrote.

There are Three Periods of Mediæval Philosophy—I. The **Apostolic**, the period of planting: II. The **Patristic**, the period of the development of Christian doctrine under the Church Fathers: III. The **Scholastic**, the most fruitful of all in mysticism, scientific and clear philosophic thought. The Apostolic period, belonging rather to church history, is omitted.

II. THE PATRISTIC PERIOD, 100-900.

The period may be divided into two sections, separated by the Nicene Creed (325 A. D.)

A. **The Ante-Nicene Period.** *Characteristics* are: (1) *Development of Christian Theology;* and (2) *Great Heresies* which arose from contact with Paganism and Judaism.

Environing Influences. [1] *Judaism*, a legalizing tendency; [2] *Paganism;* (a) as a rationalizing tendency; (b) as a polytheistic tendency—introducing agencies between God and man.

Stages of Development.

(1) THE GNOSTIC MOVEMENT in the second century was an abortive attempt to pass from Christian faith to knowledge. It resulted in a species of half-Pagan and half-Christian mythology, with Greek, Jewish and Christian ele-

ments. The central question was the *Christology*, though in a sense what started the Gnostic Movement was the question of *the origin of evil.* The real question was: what to make of Christ from a philosophical point of view. TWO TENDENCIES were (a) to force Christian ideas into conformity with philosophical ideas: (b) to place some being—a logos—between God and man. The attempt was more imaginative than logical. Valentinus, Carpocrates, Basilides and others were the geniuses of the time. They attempted to harmonize Christianity with their ideas of philosophy, while it agrees with only the true philosophy, whatever that be. The result was, (2) THE ORTHODOX REACTION of the second and third centuries, the second stage of the Ante-Nicene Period: an effort to employ philosophy for defence of Christianity. The men who came forward were **Justin Martyr** (103—about 160 A. D.), Irenaeus (160—202 A. D.), Hippolytus, a contemporary of Irenaeus, Tertullian (160—220), and others.

Justin Martyr, a broad catholic man; he regarded philosophy as subordinate to Christianity but held that light could be gotten from the former to illume and elaborate the doctrines of the latter. (a) Men, such as Socrates, Plato, Aristotle, Abraham, etc., had lived according to the law of the λόγος without knowing it. (b) The Greek thinkers were indebted to the O. T. Justin also asserts (1) John's views of the λόγος—in opposition to Gnostics, (2) that God is creator of world (3) that flesh is not pure evil but simply has tendencies which need to be regulated, and withheld from an extreme.

Irenaeus and Hippolytus adopt Justin Martyr's view of the flesh. They go to an extreme in rejecting all thought which is not Christian. IRENAEUS (1) denies the esoteric tendencies of some of early fathers. He asserts that church as a whole is in possession of truth: (2) God is the direct creator of the world: (3) he follows in the main the Christology of John. He repudiates the doctrine of Martian that O. T. is inspired by a demi-ergos, and that N. T. alone is inspired by God.

Tertullian, though inferior to Irenaeus and Justin Martyr as a thinker, was superior in energy. He opposed the use of philosophy in defense of Christianity. "Philos-

ophy is the mother of heresies," and must be separated from Theology. He was extreme in his reaction against Gnosticism.

(3) THE NEW GNOSTICISM. The Orthodox Reaction was accompanied, from the middle of the second to the middle of the third centuries, by an attempt on the part of some of the church teachers to assimilate the legitimate elements of Gnoticism to the body of Church doctrine. Chief of these were **Clement** and **Origen**, both of Alexandria. They were the first to drop apology and take up the construction of an independent Christian system. The important question arises, What is the test by which to distinguish between true and false gnosis or knowledge? The true gnosis produces (a) fruits of morality; (b) brotherly love. Faith underlies knowledge. The early Gnostics had held the reverse. Clement and Origen held fairly correct views on this question. Opposed to the Nicene Creed they held the Son and the Spirit to be persons coming forth from the Father, but not His equal. Creation throughout eternity, the pre-existence of the soul and its entrance into the body as a result of transgression, the freedom of the will and active obedience as the condition of salvation, the internecine warfare of the principles of good and evil in Christ's redemptive act and the final complete triumph of the Good even to the restoration of Satan are the most important of their remaining doctrines.

The Arian Controversy, in the third and beginning of the fourth centuries. This was important in fixing the central belief of the church. The great question of the early ages was as to the nature of the λόγος and its relation to the God-head—What to do with Jesus Christ? It ended in the doctrine of the Trinity asserted in the Nicene ~~or Athanasian~~ creed, the first authoritative statement by the church of its belief. **Arius** asserted Monotheism in such an absolute sense as to exclude the λόγος and the Holy Spirit from the Trinity while admitting their existence and superiority to man—a tendency toward Unitarianism. They were merely modes in which God reveals Himself. He made the λόγος a mere creature, not eternal, but subordinate to God. **Athanasius** [298–373] a young man of great genius and Christian zeal,

came forward to oppose the views of Arius. The controversy, decided purely on its merits, culminated in the **Council of Nicaea** [325]. Athanasius was the defender of the doctrine of the Trinity. (For the creed, see Encyclopedia Britannica—"Creeds.") Historically, it is the most important of all creeds. In relation to Christian theology, this contest settles the place of the λόγος in the Christian scheme and, for that age at least, the doctrine of the Trinity. The controversy continued through the life of Athanasius. He suffered a great deal, spent nearly one-half of his life in banishment, but was finally triumphant. The final fixation of the doctrine of the Trinity was left to Augustine, the great representative of the developed theology of this early period and one of the greatest geniuses of all time.

B. **The Post Nicene Period.** There were a number of *influences hostile to what resulted in the Nicene Creed* —[1] abstract monotheism of the Jews; [2] polytheistic tendency of pagan thinkers; [3] the idea of the corruption of the flesh. Those who believed this opposed the Incarnation, and held an ascetic theory of life and religious practice, which led to [4] the opposite extreme of licentiousness. [5] Extreme rationalizing tendency. This period culminates in Augustine and embraces Athanasius, Basil the Great, the two Gregories, Methodius of Tyre, Pseudo-Dionysius, and others.

Characteristics—[1] It was a period of *bitter controversy*. Though the Nicene Creed was authoritatively established, it had not triumphed. Athanasius spent the entire 50 years of his life in its defense and finally triumphed. [2] It is the time of active *theological construction*. This part of the work of the period was chacterized by [a] loyal adherence to the orthodox faith of the church; [b] an effort toward the further development of the Christian Gnosis. [3] A stage of *philosophico-theological construction*, following the influence of Origen and Clement. This was an effort to translate religion into terms of philosophy and was more loyal to the Nicene Creed than the other two. Its greatest representative was **Gregory of Nyssa** [331–394]. In scientific method he follows Origen but adopts his dogmas only so far as orthodox. He opposed

such theories as the pre-existence of the soul, and only deviates from the orthodox faith in leaning toward the theory of a final restoration of all things to communion with God. The Trinity ; the doctrines that the origin of the human soul is contemporaneous with the body, that it exists after the body, but has power to find the particles of the body and reappropriate them at the resurrection ; the freedom of the will ; the negative nature of evil ; purification by punishment ; and the final salvation of all beings, are the doctrines which he emphasizes most. The later stages of this third movement are dominated by Neo-Platonism. **Pseudo-Dionysius** [400–], the representative of the time, was a Neo-Platonist. It is an extreme influence of philosophy on theology. God is above all names, concepts, and being. All perfections are in Him, but in an absolute sense. They do not give a conception of God, but we employ them to bring Him near. The highest theology is mystical. There exists a hierarchy of ideas and beings. Man must rise above all things sensuous, immerse himself in the Divine Unity, and bury himself in the gloom of Divine Being to contemplate God. In the mystical process we penetrate the vale and approach the divine light.

Culmination of the Patristic Period—St. Augustine [354–430].

St. Augustine was the greatest of the Patristic philosophers and one of the greatest of all geniuses. Was born at Thagaste, Africa, of a heathen father and a Christian mother ; hers was the first great influence exercised upon him. He fell from the Christian faith and first embaced Manichaeism—the Persian doctrine that between good and evil, which are positive in their nature, there is a hopeless conflict. The contradictions of Manichaeism turned him toward the skepticism, of the New Academy, with which he came in contact upon going to Rome in 383. The writings of the Neo-Platonists gave him a tendency toward a positive faith. In 386 on hear ing the preaching of St. Ambrose in Milan, he turned back to Christianity and prepared for the ministry. In 388 he returned to Africa, was made presbyter and bishop at Hippo in 391–5. Among his many works are "Contra Academicos," "De Veritate," "De Beata Vita," "De Vera Religione,"

"De Immortalitate," "De Trinitate," "Confessiones," and greatest of all "De Civitate Dei."

Forces which operated in Augustine's early development are (1) Cicero. Augustine in youth possessed a passionate, sensuous nature. The reading of Cicero's moral observations influenced him strongly. (2) Manichaeism. This cured his religious doubts, though he relaxed to skepticism in his theory of knowledge. (3) Academic Skepticism, it did not hold him long, for he wanted something more positive. (4) Neo-Platonism, from which he absorbed some elements of his theology. (5) Christianify: this was the permanant influence of his life. The *aim* of Augustine as a thinker was to construct a coherent and systematic scheme of Christian theology or philosophy; for the two were the same to him ~~Augustine~~. It is worked out in his "De Civitate Dei." The central idea is the λόγος, the central idea of the Nicene Creed.

A. Theory of Knowlege: this is a refutation of academic skepticism. (1) *Relation between Faith and Knowledge. Faith* in revelation gives super-sensuous knowledge; faith in our faculties gives sensuous knowledge. But faith is not knowledge. (2) *Relation between Revelation and Reason.* The former illuminates and supplies the content but does not supplant the latter. Reflection must be applied to revelation to reduce it to knowledge. (3) *How and what can we know?* He opposes Theory of Probability; for Probability presupposes certitude. The basis of certitude he finds in self-consciousness, whence we get the existence of other things—man and God. How do we know God? Truth presupposes an absolute and immutable standard, which must be God. Thus the Platonic ideas are parts of the divine essence in Augustine's mind. God is also the absolute standard of the Good. The argument is theological and demonstrative.

B. Theology. Developed from a Trinitarian standpoint, and opposed to the Gnostics, Arians, Palagians, Manichaeans and Mystics. (1) Theism. Augustine is influenced here by the O. T. monotheism and tinctured by Neo-Platoinism. God is one in essence, absolute, infinite, unchangeable, and not to be known as He is. We can have only a relative conception of His nature. Creation is out of nothing: an eternal, continual and permanent act identical

with Providence. God is absolutely holy and free. A thing is right because *God* commands, and not because God *commands* it. This redeems the system from arbitrariness. The ultimate ground of right is in the divine *nature*, not in the divine *will*. (2) Christology. God is manifested in (a) Trinity. (b) Creation. (a) While God is one and absolute, yet He runs out into the tri-personal form in manifestation. (b) The λόγος is the divine energy creating the world according to divine power and energy. Nothing existed from eternity but God and His eternal energy. The continuance of the world is a manifestation of that energy: this is opposed to emanation. (3) *Relation of God to the World*. The world is a direct and immediate manifestation of God. There is no science but theology. God upholds and sustains all. This seems dangerously near pantheism, but he avoids it in asserting the personality of God. God is transcendental as well as immanent. Erdman says he is not open to the charge of pantheism, as he gives too great reality to things for a pantheist.

C. AUGUSTINE'S ANTHROPOLOGY—A topic hitherto untouched—this exhibits his breadth. (I) PSYCHOLOGY. This treats of the soul, which is a simple, spiritual, immaterial substance, different from the body. PROOFS of its immateriality—(*a*) If it were corporeal it would know itself as such. (*b*) Neither sensuous nor intellectual knowledge can be explained by a corporeal principle. (*c*) We understand truth more thoroughly as we withdraw from sense. (*d*) The soul perceives an impression at every point of the body with the entire ego. This shows a simplicity and unity not found in corporeal things. *Further Characteristics:* (1) All souls are created by God, but not simultaneously; (2) the soul is essentially individual, as opposed to the Pantheistic conception; (3) it cannot be degraded to an irrational soul.

Relation of Soul to Body. The soul, though one, may be considered in two parts, (a) Pars Inferior, embracing the vegetative and sensitive life principles, and probably mortal as Aristotle taught. (b) Pars Superior, embracing Reason and Will—this is the spirit. Man is made up of both soul and body. The body is simply the organ of the soul, upon which

the soul acts directly. Neither remains unmodified by the combination, but there is a sort of chemical change in both.

Powers and Faculties.=(a) *Sensuous.* Sensuous knowledge is the product of sensuous appetite and sensuous knowledge, proper. The former is the source of sensuous pleasure. The latter has five avenues in the senses, and a sixth in the sensus communus which gives common ideas or notions. A seventh source is Sensuous Imagination or the imaging faculty Eighth, sensuous memory or memory controlled by the lower forms of association. (b) *Rational*, giving spiritual knowledge, whose sources are (1) intellectual memory, embracing imagination ; (2) intuitive and discursive intelligence ; (3) the Will, which controls whole system. Here he is affected by Aristotle whom, with Plato, he had mastered.

Destiny—The soul is in the image of the triune God, and is immortal. *Proofs*, substantially those of Plato—(a) That which contains imperishable truth is imperishable. (b) The soul is identical with imperishable reason. (c) As the principle of life, it is imperishable. (d) Being has no contrary principle to destroy it. Non-Being does not exist. Good alone is positive.

(II) Ethics—the Science of Duty and the Good. *The Basis of Morality* is *Free Will.* There is a distinction between freedom of choice and ability to carry out our choice. He confines his doctrine to the first meaning of freedom. *Proofs* of freedom : (a) The nature of the Will, which is free from physical necessity. (b) Consciousness testifies that we choose freely. (c) Without Free Will there is no distinction between good and evil. These arguments are decisive. Before the Fall man possessed the *ability* both (1) to choose and (2) to do the good without grace or assistance. Since the Fall he has lost the latter, and therefore needs Divine help and the Christian scheme of salvation.

Virtue is the art of good and right living. (a) Its fundamental principle is Christian love. The content of the principle is determined by the conscience and the divine law of the Old and New Testaments. (b) *Summum bonum.* Happiness and perfection are its chief elements. Man must seek the happiness of others as well as of himself, in perfection. The happiness of a perfectly moral being is the end of living. The

highest good can only be found in God. It is communion with God, through love. (c) *Summum malum.* Evil is merely privitive or negative—alienation from God. There is no evil *per se.* Evil is (1) *Malum culpae:* a direct infraction of the moral order, the rejection of the Supreme Good, and choice of an Inferior Good; any word, act, or desire contrary to the law of God. (2) *Malum poenae:* this is the result of the former. It is an inward penalty, the actual loss of the sovereign Good; and the degradation, though not felt in this life, will be felt in another.

(III) Politics—developed in "De Civitate Dei"—a philosophy of history or science of politics, founded upon (1) The fall and total ruin of the race, (2) Christian scheme of redemption. (a) *The two communities*—the State and the Church. The first man contained their germs in his nature. After his fall only the civil remains. It is a system of evil to be overthrown. The system of the church is established by Divine Grace and will ultimately triumph. (b) The *Stages* in the historic evolution of the Civitas Dei: (α) Anarchy, from Adam to Noah: (β) Law, from Noah to Abraham: (γ) Grace, from Abraham to the Christian Era. The last is divided into four periods, viz., from Abraham to David, from David to Babylonian Captivity, from the Babylonian Captivity to Christ and the Christian Era. These stages correspond respectively to the childhood, boyhood, youth and manhood of the state. The Era of Christianity extends to the end of time.

Limitations of Augustine's View—(1) The scheme is founded on one section of history, and a small one at that. (2) It is exclusively an ecclesiastical, not a philosophical, view. (3) He finds no place for the development of a civil order parallel to ecclesiastical order, for he arrived at no clear conception of their relation. His political doctrines are as inimical to the secular world as his philosophy is to the science of nature. He was a theologian and lived in a time when the civil order was involved in a struggle for life between two mighty forces. He naturally chose the ecclesiastical as destined to triumph.

Pelagius—a contemporary of Augustine, came to Rome in 405. Finding the tone of morals very low he began

preaching, but was met by the plea that on account of the determination of God men were unable to do differently. Pelagius went to the opposite extreme in asserting human freedom and ability. He did not deny divine grace. His work was a protest against extreme Augustinianism.

Two ideas are to be considered in connection with the question—(1) God's Sovereignty, (2) Man's Free Will and Power. It was possible to carry God's Sovereignty to an extreme in Augustine's doctrine, which makes it Fatalism. On the other hand, extreme views of Free Will and self-sufficiency deny the necessity of grace. We need both, and must combine them. We may not be able to say *how* to combine them. They are united in the consciousness of Jesus. "I and my Father are One." Augustine was the culmination and conclusion of the Patristic Period.

TRANSITION TO MIDDLE AGES.—CAUSES.

A. EXTERNAL **1st** *Political Events.* The Roman Empire fell (475) through (1) internal pressure of the barbarians within the Empire itself, and (2) by external pressure through Barbarian incursions from without. Latin power was thus overthrown and barbarian power established. From this finally resulted the Frankish Monarchy under Pepin, and in 800 Charles the Great established the Holy Roman Empire. **2nd** *Religious and Ecclesiastical Events.* (a) Christianity had been proclaimed as the religion of the Roman Empire. The Barbarians retained many of its characteristics. (b) *Rise of Papacy* and Western church. The fall of the Western Empire and establishment of Eastern Empire together with the Iconoclast controversy, caused a breach between the Eastern and Western church. The Roman Ecclesiastical tendency dominated in the West as contrasted with the Greek speculative tendency in the East. The early Bishops of Rome possessed no special power. The Barbarians freed Rome from imperial power and the Bishop became Pope. After the church separation his power was confined to Italy. Having no protector he must ally with either Lombards or Franks. As the former were politically opposed to him, he allied himself with the Franks; and thus resulted (1) the revival of imperial power in religion, and (2) the establish-

ment of papacy on a firm foundation. *Culture* was preserved from Pagan Greece, and Rome—mainly through the church. The system of education in vogue during period prior to barbarian invasion consisted of (1) trivium, or course in grammar, dialectic, and rhetoric; (2) quadrivium—arithmetic, geometry, music and astronomy. The former for common education, the latter for higher education. After the Barbarian invasions, during period of disturbance and war, the *Monasteries* became the great preservers of learning—founded for first time by Benedict, in Italy. Two classes driven to them; (1) those wishing a higher life, and (2) those wishing learning. The monasteries later became nuclei of universities.

B. INTERNAL (1) *Divorce between E. and W. Christianity.* Latin Church toward Ecclesiasticism. (2) *Transition from Platonic to Aristotelian influence.* No longer a demand for Plato's creative impulse. Aristotle's logic gradually usurps the Platonic theory.